

(1) *this found within the
it was left against the
Indulgences.*

The Curate's Queries,

A N D,

The Maligant or Courtier's Answer thereto, according
to their known Principles of Policy, their Methods,
and Ends obtained thereby.

Query 1. *Why doth the King grant a new Indulgence, to a
People not of our Prelatick Judgment ?*

Quer. 2. *Why doth the King, after the Appearance in the Field
against his Supremacy, and our Prelacy, indemnify so
many ?*

Quer. 3. *Why doth the King take off the Inter-communing
from others ?*

Quer. 4. *Why doth he liberate those out of the Basse-Prison,
some of whom are known to be Eye-sores ?*

S I R,

I Received yours, and considered your Mind, and have comprehended all in the above-said Queries, and in Answer I may say, Indeed it is not for want of Ignorance, that makes you fear and question the King so in his Love to you, and Care of the Churches: for if you rightly look back, and consider, how little our former Proceedings before and after *Pentland* did succeed, while we were in a Church

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Cruelty and Severity; and considering also the great Success of the
 Change of our Course the years after *Pentland*, conforming to that
Machiavillian Principle, *Divide & impera*, Divide and command; seeing
 our Prelacy, and their *Erastian* Government, serve to drive on our De-
 signs, and bring the Consciences and Bodies of People to the blind Obe-
 dience of our Wills: For while we came above-board, with plain-like
 dealing, we did but engage them further to Unity, both in their Princi-
 ples and Practice, by their Oneness in Suffering, to their alleaged Head
 and Lord, which hindred and withstood his Majesty from coming to the
 free exercise of his Supremacy granted to him by you. So we, most like
 Mariners, tack about again, according as the Wind blows, and see if
 we can make our Port another way; that when the Iron Yoke of your
 Prelacy came to be discovered, and became wearisome to them, we might
 see how to shift, alter, and change their Necks from it, to the more se-
 cure and pleasant Yoke of Supremacy, as being more plausible and ta-
 king to them, by their Golden Change of Liberty, through our small
 spun Thread, and *termaillan* coloured Indulgence, which hath more ea-
 sily effectuated our Designs, according to the experiences of some of
 those Men's Services in the old and first Divisions, one and thirty years
 ago; while privately they favoured and carried on our Design for us, and
 brought us to their Armies, and Places of Trust; yea, by their defending
 their own Practices defend us: as by their deposing and suspending Mi-
 nisters that were most active against us, as Mr. Guthrie, Mr. Thomson,
 Mr. Steedman, Wiskart, Hog, and others; yea, when *Stratben* could
 not, nor would bow to use their Designs, how did they excommunicate
 him, which broke his Spirit? Therefore we were most ungrateful, not
 to bring them into Places of Trust in Kirk and State, and also to Profit,
 when we are like to work more effectually by them, these being for this
 long time pretty fast advancing our way, to which we could not reduce
 them by our Violence and Policies; they can lay them aside by their Pre-
 tences. Yet some of you know nothing but Plain-Sailing, but remem-
 ber ye not, *Qui nescit dissimulare, nescit regnare*? That is, He who knows
 not how to dissimble, knows not how to reign. And therefore how
 needful a matter is it to change the Nurse, if we can but quietly cause
 them drink still by one or other; suck in our Principles of implicit Faith
 and Obedience, to his Majesty's absolute Supremacy, tho not under the
 Notion of Compliance with the Lordly Prelacy, which by its bloody

Face so much affrighted and startled them, from that blind and Rindly Obedience, into our absolute Authority, which these nine or ten years most of them are brought into, by the Fear and painted Face of Liberty; until of late, that some old and wily, tho young and squeamish stomached, through their Nurses Inadvertency, and our too much Severity, have gotten borrowed Sucks at some other Breasts, and tasted of their old and natural Fare; and, as the three Children in *Daniel*, they will not look upon our King's lordly and genteel Dishes, because coming through the hands of Supremacy, and a little corrected from the first purity and simplicity, by that fine specifick of Prudence, which is cautiously done, to qualify and allay the hot Spirits of the young ones coming up, that they may be fit, and come out, standing before their Prince in all Loyalty and Obedience. Yet I say, tho we permit the Ministers, our Stewards to garnish all with fair and general Flourishes against Popery, the great Turk, and Antichrist, the Pope of *Rome*, and some other general Sins, I grant it; true, we grant them not to come *Nathan* like, and tell the King, *Thou art the Man*: Wherefore ye People, look upon them as Court-Parasites, not declaring the whole Counsel of God.

Therefore for our conveniency, and to satisfy the most pliable Humor of them, we have artificially added more Pipes; since they scare at the former indulged Streams, they may drink at the latter: but still ye may see it is from the same Fountain and Head of Supremacy, all of one kind and quality; yea, considering Circumstances, Time, and Way, this new one may be more effectual, because in the mean while (if God prevent it not) of *Bothwel* Business, they being on the one hand stumbled and affrighted from the former indulged Streams, and now distressed, they had gone to the only Fountain that never run dry, had we not interposed by this fair Offer, which hath loosen'd much of the Bent of their Soul, and divert their Eye to hear our Favours, which hath made them lose the Water-Gage. And if ye consider these Favours given them, you will find we sail as closely to the Wind as we can, to hail them: For,

1. You see by the Proclamation, dated *June 9. 1679.* wherein we grant them this Indulgence to House-Meetings, we have thereby restricted them from Field-Meetings, as Randevouzes of Rebellion, under the pain of Death to the Preacher, and Fining to the Hearer; since which time all of them observe it, and shut doors, and put away the People, except some chancy Minister that doth otherwise; which

seems to me a great piece of Conformity, and homologating with Supremacy, and denying that which they owned upon the Peril of Life, as their Duty.

2. Ye see, that this is not general and universal throughout all the Nation, but on this side of *Tay*; and their tacit Consent is acceptance and compliance with us, and for the more peaceable enjoying the rest of the Land.

3. That we keep the Seat of our Government from being pestered with them, that the young ones coming forward may be brought up in our Faith. — And to the end that none whom we justly suspect, shall under colour of this our Favour continue to preach Rebellion, Schism, and Heresy, all are to give Bond into the Council, conform to the said Proclamation; by which ye, or any that are not blind, may see clearly, seeing we proceed against their former Practices as such, and all those who will not lay a Confederacy as they have done, whom we grant this Liberty, ye see how our Courts and Prisons are fill'd of them; ye also see, how we only allow one Preacher to a Parish, and are to admit no Expectants hereafter, that shall enter, or have entered by the Nonconforming Clergy; so we take care that this Favour shall fall and die with themselves. And by that determining, that the Prelatick Clergy shall have the Government in their own hands, and we have them not only homologating, and submitting to the Supremacy, but therein they accept the Indulgence according to the foresaid Proclamations, and King's Letters, they condemn all the Appearances of their Brethren and themselves, in such course as we call Rebellion; which is materially all we seek, tho not formally all that the Prelatick Clergy have granted us. And for my part, seeing we have them all as in so many Fetters and Chains, and can make their own Lands be their Jaylors and Serjeants, to bring them in so, as one is to execute our Laws against the other: So that we will have not much ado with our standing Forces, except to suppress and swallow up the dissenting protesting handful by our violence, which cannot with the other be caught with our pretended Liberty. And all this ye shall see in the said Proclamation done by his Majesty, according to the Power reserved to him by the 5th Act of the 2^d Session of the 2^d Parliament, which expresseth full his Supremacy.

And

And in Answer to your Query, Why do we not take off or suspend the Inter-communing and Denunciation from others? And it is most needful for our ends, the better to blind the Eyes of those that are inter-communed, and next go out to help their Brethren at *Hamilton*, of purpose to make them the more unconcerned, till they see us spoil their Brethren time about. But next ye see the other Proclamation dated July 27. containing his Majesty's Indemnity, mentioning the just Resentments we have of the rebellious Courses taken by some, in poysoning the People with Principles inconsistent with true Piety, and all human Safety, thereby weakning our Authority: So that we still declare our thoughts of former Practices, and what we require in the future. And tho we indemnify some of them, Ministers and Heritors are still excepted; and it is still upon conditions, that any who gets the Benefit of our Favour shall subscribe the Bond, not to lift up Arms, do what we will. So that ye see what we get not of their Purse, we get of their Consciences. And to speak the plain truth of it, it was more to indemnify our dead, lest the Chase may turn, and to put a dath on Duke *Hamilton's* Party, than any real Favours to others.

But ye may ask, why we indemnify all such as have spoken, printed, written, or published any traiterous Speeches, or infamous Libels, or Pasquils? I say, ye may hereafter see, and have already seen the conveniency therefore, since our pressing the Bond, and keeping the Circuit-Courts, and so forth: for dexterous Robbers, when they mind to assault a House, will study to make a Friend first within, or see to cast a Bone in the Dog's mouth, that he may not bark; and you see, how some of them by preaching, others by writing Letters, and the *Scots* Grievances, that they awakened and allarm'd the Country thereby, especially at the time of the *High land* Host being in the West, when we press'd that Bond; but now by this Bond of Favour, how do those lie very quietly, and very ordinarily ye may know one or two barking, who used formerly to cry loudest and longest, will cause the Hue and Cry so much more their silence, and favouring and conjoining with you, will make all the rest follow, and become silent, when they see those who used to cry loudest, to become most silent: so that we gain forty for one to take the Bond, and pay the Sesse for the very Letters of Advice to that end, which all our
Force

Force and Policy could not have done. But would ever the People after Bishop Sharp's death, have compeared, and purged themselves, so generally as they did; if Mr. — had not written a zealous Letter for that end; which was often read, but no Copies given after the end was obtained. But can any single the Sheep so well as the Shepherd? because they are not afraid of them, and least looking for it from him who should feed and defend them, and so by them they are the easier taken in the Snare, and sold to the Butchers for the Shambles. Can any deliver up the City so easily as the Keeper? Can any storm a Fort, or surprize a Party so easily, as when the Watch is off the Wall; tho fled to the Camp, or though upon the Wall, if either they be asleep, or silent by consent? Or can we pacify the Multitude, till we blind the Ringleaders, whereby it is now seen Bribes blind Eyes, and bribes the mouth of the Wise, and may be understood in any thing, whether Money, Gifts, or Favours, by which ye can work upon, prevail, or gain your Point. Great Men are not always wise, nor wise Men always honest, so consequentially they are not always; for the true Wisdom of the wise is not always proved by their Wit, but by their Ways; so also Fools in the World's eyes, their Wisdom is seen in choice, not in their ways.

The second Part of the Fruits and Effects of Indulgence.

We see that former Indulgences have so conformed the Gentry, and for the most part of the Nobles, that they are all our kind Fools, not only to be Hearers of the indulged, but the most part of them, and even the pretended strictest, and most close Walkers in Judgment, in reference to all the Articles of Truth, attended our Army when we fought the Rebels, with their Swords drawn, riding in Battel with the rest, incorporating themselves with us, and have done ever since, in offering to suppress Preaching every where; yea, would be willing to be at the labour to do more violence than we, if we would allow Wages proportionable; but yet did more generally compear at our Circuit-Courts, and did wait, attend, convoy again the Lords of the Circuit, which is virtually an approving our ways, our selves, our Courts, and condemning our Brethren; and ye see how few Gentlemen of Quality did adjoin with, or approve those in Arms at *Bothwell*, but generally cried out, censured, and condemned, being taught more peaceable Principles than that of defensive

five Arms, since our former Indulgences. So that we must not be too strictly whether they go up to worship to *Dan* your Prelacy, or *Bebel* your Indulgence; for it is still the Golden Calf of Supremacy that is bowed to, or acknowledged, or worshipped in either of them. We must take all fair, that they go up to *Jerusalem*, and keep down the publick Meetings in the Field, wherein they have spoken so much of their Covenants, and former Works of Reformation, whereby they subdue the Hearts of the People from the King's Supremacy, that Idol of Jealousy, whereto they, *Mordecai* like, will not bow to our *Haman*, since which time they are the Party most terrible to us. And therefore it is not best for us, since we have divided them, and most part of them gaping and inclining after Peace, Ease and Rest, to take the opportunity to gratify them thus, especially considering it begets a near and better Union and Harmony with us? For tho our first work was to divide them one from another, our next work is, to grant Liberty and Peace, till we make them one with our selves.

And have we not succeeded, when we have planted them where we pleased, and have transported again, they having received our Counsel and Commands, answering at our Courts are silenced, deposed, shorn or longer; while as we please, giving or not giving the Commission, as we please, viz. Mr. *John Simplot*, of *Ormistone*. After Preparation-Sermon, Sermon and all was stop, except to eat the Bread, and drink the Wine at home, and few or none at all indulged, or not indulged, that spoke against the paying of the Sesse, or taking our Bonds; but on the contrary, advises to, and protests for the same: and now our old Friends, the Resolutioners, and these of the Protesters that were drawn into the Indulgence with them, are not only so cordial and joint together, but by their wise carriage they cunningly manage Affairs to such advantage, both in their private Meetings, where they first begin and prepare things, but also in their general Assemblies, where they next pump and spy out the Inclinations of the rest; and if they cannot bring things to their desirable conclusions, they cry out with one voice, Let us study Union, and shun all Debates tending to Division; by which they frighten some, or blase others into a silence, or full compliance with themselves, because the poor Men love so much their own ease, and partly lest they should brand them for Dividers. So that we see the great advantage in placing the indulged where

where we pleased, mixed the Resolutioners with the Protesters, especially casting two or three leading Men of the Resolutioners in every Presbytery, to incline the rest to all quiet and peaceable things. What need we bring Mr. *Hutchison* out of the East, and Mr. *Alexander Waiberbourne* out of the North, to *Irving* Presbytery; and Mr. *John Bairdie*, and Mr. *Will. Eccles*, to *Paslay* Presbytery; and Mr. *Violat* to *Cledsdale*, and others: for they had idle Ministers a number of their own, who preached not in the Fields. But so it is, by this mixing, they being generally pitch'd upon as Moderators or leading Members, they have not only reformed these Presbyteries, but have prepared things to our hand, as it is at this very day; for tho many of them did not accept of the first Indulgence, nor would go, nor dwell in, nor be confined to the indulged Prisons, yet for the most part they have still confined themselves to *Edenburgh*, which has gained the most part of our Design, which was from keeping of them from preaching unto the Country: But at *Edenburgh* they preach none, or but to two or three Ladies, that know little what others suffer, and whom, tho they will not hear the Curats, yet for fear of losing their Estates they will not go to Field-meetings: Fear of their good Name hinders them in one, and Estates in another; all which hath habituated them to more Ease, and a new Indulgence, especially through the chattering of the professing Ladies, who have so influenced them to a lassy complimenting, laxe, partial way in the Matters of God, preaching rather to the Humors of the Hearers, than home to their Consciences; and many a time by the Ladies, we plow with their Heifers; for it is not as it was in the old time, when the old Laird was with the Court, and the young with the Kirk; but now both old and young are against this dissenting, protesting Party, except a few of the meanest; and all the Ladies for most part, tho dissenting from your Prelacy, yet are very fond upon this new Indulgence, and they cry out a Confederacy with them, otherwise they must be branded. And it is to be feared, that Ladies and others are more to be consulted than ruling Elders, or the suffering Party; and that not only because of their consent in things, but considering their Purse are able to manage and carry on the Lord's Matters at Court, by Money and Policy; as by the first and last Embassies sent out by us, dividing the rest, and by the Heritors or Lairds bonding for the Ministers, which cannot be gotten done by these, all of a strict Presbyterian Principle. So that we reconcile the Malignants and them, and get them to be their

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Favourites, if not often made ruling and leading Elders, which in time works and begets a Familiarity, Singleness, Oneness, tho not in all things; and hereby we shall bring them nearer to us, but not we to them.

Q. But you say, *Why do we liberate those out of the Bais?*

I assure you, our freeing of these was a very wise act; for, first, the People, and many others, both Ministers and Gentry, would never have believed us, nor hearkned to any thing of our Favours, if we had kept them in.

Next, their Tongues and Pens would have been more restless in it, than now when they are out of it, and done us much more hurt by their writing and testifying against the rest: Whereas now most of them three mainly excepted, whom I ever feared, are the best Coy-ducks could have been gotten ever since, to draw in many of the wild Mountaineers, especially since we have a silver Chain at their feet, to draw them where we please, as to a Prison. And as for my part, the blacking Paper to us, and not against us, all Circumstances considered, is a great Conformity, at least, a great Help for forwarding our Designs; for our yeelding to them, of letting them out of Prison, is not a yeelding to the Cause whereupon they were liberate; for, as cunning Fishers, we let one Bait go with them, that we may the better dispose them for the next, where the Hook is carefully hid; and indeed we are like to do it, and I pray keep quiet, gumble not the Water, speak not a word, for they swim about, and most of them are picking kindly, and several of them are hooked already. When there were seventy Ministers at the Assembly, there were sixty one that voted for accepting the Indulgencee, and giving Bond, and only eight or nine that were *Non-liquents*. But there is a very few who are like to scent us out, for they will not so much as believe our sweet Musick, let be Dance at our Piping; I wish they may not scare the rest, because of their absenting. It is true, some of the seventy, who first voted for Heretors giving Bond, began to grumble, when they did see the nature of the Bond; but did they expect, that tho we should guild it anew, and that we will still have it carry and imply the

Tincture of our Sin, *quod est*, Supremacy, for promoting our Designs, else why grant we it? But may we not think our Favours well bestowed upon the old, when it works so with the young, tho excepted from the benefit of the same, either at present or for ever, if we can help it? It must be strong Lignor, that not only intoxicates them who drink it, but those who suck their Breasts thereafter; for whereas I expected, that the young should have dissented and protested for their Interest, yet how kind are they all for one Tax, Union, Peace, and that upon any terms. Yea, ye could scarce with more of them; for ye shall hear twenty words for Union and Peace for one word for the Truth, or for these persecuted for the Truth, and with a general dislike of Zeal, as if blind Zeal, except it be dash, and so well purled with Prudence, as it may please the Palates of all those who hear of it. While Bishop *Lightonne* and others drive this Design for us, in pleading for Union and Sobriety, from Love and Sobriety, how bitterly do they bark at them, and for all their Papers and Defences, how did they therein scorn them, *Gallio* like, as if both they and the indulged Brethren were Proof from not only their Threatning, but also their Favours and Flatteries; yea, they will not dance to their piping, yet to the same Spring, when the Instrument is in other hands: for now how are they who wrote? The Answer to the Dialogues, *Samson* like, does more execution for us than a thousand; so that I was ever of that opinion, that a wedge of their own Timber would split them best; for Dirt cast on by those hands, sticks greatly better than by our hands, upon the hunted Brethren's Faces, and puts them to a Non-plus and Consternation, except those well fixed, they are soon overshadowed and broken down, by the Fall of such tall Cedars. Wherefore you see our Work is made easy, for when we empty their Purses, and by our quarterings and prisons, have them as so many Buckets, one going down, its weight helps up another. And ye may know, when we have impoverished and divided a People, it is the easier suppressing and ruling them as we will, and they less able to resist; yea, how did we make the Citizens guard their Ministers and Brethren to the Scaffold, and not only be Witnesses, but Executioners of our Decrees? And are they not contented, poor Souls, to keep their Privileges of their

their own Guard, than the greatest of Privileges, by which it seem God has left them to do our Drudgeries? For how did the most part of their Professors, as well as others, muster, and wait for our Orders, watching the Council and City of *Edenburgh*, and so have them sworn to our Colours, until we by our other Forces subdued the Rebels; yea, helped us to watch, guard, attend the Prisoners, and to set up the Trophies of Victory with their Robes at the Cross one hour, and the next hour guarding some to seal with their Blood against them. And how are they all generally, over all places that we come, at once enchanted with our Favours, hanging about our hands, courting us, flattering us, and our Commanders, touching the meanest People to such familiarity and compliance, as things less fundamental, remote, and not so essential to Salvation. So to conclude, we are now one, and there is no difference amongst us.

F I N I S.